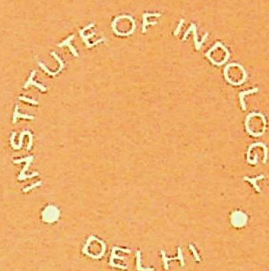


institute of indology, delhi

(Dr. K. NATH PUBLIC TRUST)



DR. K. NATH MEMORIAL LECTURE 1977

by

Dr. SATYA VRAT SHASTRI

PROFESSOR OF SANSKRIT, UNIVERSITY OF DELHI

on

**THE CONTRIBUTION OF
MUSLIMS TO SANSKRIT**

5TH MAY, 1977

UNDER THE PRESIDENCY OF

HON'BLE DR. B.D. JATTI

ACTING PRESIDENT OF INDIA

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WELCOME ADDRESS

by

Padma Bhushan Suraj Bhan, *President, Institute of Indology.*

On behalf of the Dr. K. Nath Public Trust and the Institute of Indology it is my proud privilege to welcome in our midst Mahamahima Dr. B.D. Jatti, Acting President of India. Education, it has been said, is contact with greatness in one form or the other, and for all of us present this evening, contact with the first citizen of India whom the Nation adores, should have an educative value. His is a towering personality, built through suffering and toil over the years, in the service of the Nation. His humanism, humanity and humanitarianism are very much in line with India's genius, and his infinite faith in India's cultural heritage and the values of life enshrined therein, endear him to the functionaries of the Institute for larger endeavours for the ideas and ideals the Institute stands for.

The Institute of Indology was established two decades ago by Dr. Dharmendra Nath Shastri, formerly Dean of Arts Faculty, Agra University and Dean of Indic Studies, Kurukshetra University and Prof. Veda Vyasa, Senior Advocate, Supreme Court. The late Dr. Mehr Chand Mahajan, Chief Justice of India was its Founder President. It is today a well-known centre for research in Indological subjects and is approved as such by a number of Universities. Scores of scholars have got their Doctorate after receiving guidance here. Our publications notably *Essays in Indology* and *Sanskrit in 30 Lectures* by Dr. Dharmendra Nath Shastri have been widely acclaimed. The Institute has recently been appointed custodian of the well-known Lal Chand Library (owned by the D.A.V. College Managing Committee) comprising Books and Manuscripts numbering several thousands and this will give a great fillip to our Indological work. We are expanding our programmes

in various directions and have already started work in the direction of setting up an International Centre of Indological Information for scholars in India and abroad. Besides, we propose to concentrate on studying the mutual impact of Indian Culture and the Cultures of neighbouring countries in domains like Art, Drama, Sculpture, Music, etc. The idea is to develop a better understanding of various cultural patterns which should go to reduce tension and make a contribution towards world peace.

Dr. K. Nath Public Trust, founded in the memory of his father Dr. Kedar Nath by his son Shri Mahendra Nath, one of the leading Industrialists of India, is running many a charitable institution in various parts of the country and the Institute of Indology is one of those beneficial institutions. Ever since the Institute got under the wings of this Trust, things have stabilised and the administration has been streamlined. Dr. Kedar Nath was a great doctor of his time, but more aptly he was a hero ever intent on serving the ailing humanity. He had many rare qualities, he was deeply religious largely because of the mighty influence of the Arya Samaj on his life, and was most fearless in the pursuit of noble causes. His life was a saga of service and the same tradition has been continued by his distinguished son Shri Mahendra Nath who is spending lakhs through his Trust founded in the name of his father to help the needy and deserving students, with handsome scholarships, and to provide or promote education and culture in various directions so as to satisfy the genuine needs of the community, and engender self-reliance in the younger generation.

As a part of the programmes of the Institute for the promotion of the study of Indian Culture which is essentially a composite culture, we have organised this evening's function which is a lecture by Dr. Satya Vrat Shastri, Professor of Sanskrit in Delhi University on 'The Contribution of Muslims to Sanskrit'. The importance of the subject cannot be over-emphasised, from the social and cultural point of view. We are singularly lucky in having Dr. Satya Vrat to give us a talk on this comparatively neglected subject. Dr. Satya Vrat Shastri is one of those few scholars of Sanskrit in the country who have made a mark in both the widely different fields of critical scholarship and creative composition. His literary work consists of some of the most delightful poems and dissertations on some of the toughest problems of Indology. It is the combination in him of the poet and the critic, the playwright and the interpreter of our

tradition that marks him out as one of the most notable figures in the field of Sanskrit today.

On behalf of the Institute, I accord him a hearty welcome. All of us look forward to listening to an illuminating discourse which should provide us a peep into a subject which, as most of you will agree, deserves much larger attention than it has received so far. We, on our part, shall give due publicity to this "Dr. K. Nath Memorial Lecture" by having it printed and circulated among seats of learning and culture, so that we help, in our humble way the growing process of synthesis in the composite culture of our country.

LECTURE

CONTRIBUTION OF MUSLIMS TO SANSKRIT

by

Satya Vrat Shastri
Professor of Sanskrit,
University of Delhi.

पूर्वपीठिका

शुक्लाम्बरधरां शुक्लां वीणापुस्तकधारिणीम् ।
भक्तक्षेमङ्कुरां नित्यं वाग्देवीं प्रणमाम्यहम् ॥१॥
दिष्ट्या बिलसति पुरतः परिषदिहाभिरूपभूयिष्ठा ।
अध्यक्षतामयास्या निर्वहन्ति भारतदेशस्य राष्ट्रपतयः ॥२॥
नानारत्नसमृद्धा या दिव्या गीर्वाणभारती ।
कृतो यत्नो महांस्तत्र यवनैरप्यसंशयम् ॥३॥
प्रसूनराशानुपलभ्यमानं
मरन्दमास्वादयितुं समुक्ता ।
स्वस्यावशा चेत्समुपैति शृङ्ग-
राजिविचित्रं किमिवास्ति तत्र ॥४॥
इस्लामधर्मे स्थितिभागिनोऽपि
नैके विपश्चित्प्रवराः प्रमोदात् ।
गीर्वाणवाणीपरिशीलनेन
तद्वाङ्मयं वृद्धियुतं वितेनुः ॥५॥
वृत्तस्य तेषामतिविस्तृतस्य
निवेदनायैव निमग्नितोऽहम् ।
विद्वद्वराणां भवतां पुरस्ताद्
वाचं मदीयां समुदीरयामि ॥६॥
तां 'सन्तः श्रोतुमर्हन्ति सवसद्व्यक्तिहेतवः ।
हेमन्तः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकाऽपि वा' ॥७॥

His Excellency the President of India, Padma Bhushan Shri Suraj Bhan, Professor Veda Vyasa, Shri M. Nath, Colleagues and friends,

I have great pleasure in speaking to you this evening on the contribution of Muslims to Sanskrit. That pleasure becomes doubled with the presence among us of our respected Rashtrapati. With his permission I start my lecture.

One of the oldest languages of the world Sanskrit has grown and developed in India over the past thousands of years. Its literature consists of some of the finest specimens of human creation. It has been enriched by people of different cultural and ethnic groups, different religious and social backgrounds, different linguistic and speech habits. It is Indian in the true sense of the term, not possible to be associated with any particular community or group of people. Still in popular notion it has come to be associated with the Hindus just as Persian and Urdu have come to be associated with the Muslims. It is to remove this erroneous notion, arisen in all probability from lack of adequate information, that the present exercise is being undertaken.

It may in passing be pointed out here that there is a basic difference between the condition of Sanskrit and that of Persian/Urdu. The latter have been after the introduction of Islam in India for almost a thousand years the languages of the Muslim rulers enjoying the privilege of being the languages of State. If the Hindus took to them they did so in all probability for gaining an access to the ruling class with all its attendant advantages. Again, these two languages, Persian and Urdu, were spoken at least by an important section. There was no such outward advantage with Sanskrit. If in spite of this non-Hindus, the Muslims in particular, patronized it, studied it and interpreted its vast literary wealth, they did so for the mere love of it. They were probably so deeply impressed with its charm, its sweetness, its rhythm and its richness that they thought to drink deep at its fountain-head, either directly or through translations.

It has been the special characteristic of this country that two parallel planes have continued to exist in it side by side. While on the actual plane it has accepted distinctions of caste and creed, on the intellectual plane it has discarded them, resulting in its development, in spite of a multiplicity of castes and creeds in it, as a haven of peaceful co-existence. There has as a consequence been a good deal of give and take between castes and castes and communities and communities. The quest of knowledge for the realization of the

Supreme has been common to all the inhabitants of this ancient land. Any pious person or a spiritual leader would find adherents in it from all communities, Hindus, Muslims and Christians. It was in this country that Andal, a woman of low caste could win the veneration of the Alvars in the South. It was in this country again that the work of Pariahs like Thirupam could secure recognition from such stalwarts as Rāmānuja. The religious leaders who influenced large sections of society in their times like Caitanya of Bengal, Śaṅkaradeva of Assam, Tukārām of Maharashtra, Nānak of Punjab, to mention only a few, did not believe in the distinctions of caste and community and had among their adherents both Hindus and Muslims. As a more telling instance of this could be mentioned Rāmānanda who had Ravidāsa a shoe-maker, Kabir a Mohammedan weaver and Senā, a barber, among his disciples. Communal harmony was therefore ingrained in the very thinking of the country which had evolved itself along higher paths over the centuries. That is why the two principal communities in it, though maintaining their separate identity and following their separate religious practices have achieved a kind of fusion that defies all description. Hindus visit Muslim saints and their Dargahs and offer prayers. The Muslim saint Saiyad Ali-al Hujwiri is as much honoured by the Muslims as the Hindus. The same can be said of the disciples of Muinuddin Chishti and many others. It is again because of this that the Hussaini Brahmins of Rajasthan are found following Mohammedan practices, though adhering at the same time to Hindu rituals and customs. It is again due to this that the Imam Shahi sect of the Muslims is seen following the authority of the *Atharvaveda* and of Nīṣkalaṅka. And it is due to this again that most of the Sufi saints like Nizamuddin Aulia, Fariduddin Shakarganj, Shah Inayat Shah Kalandar, were initiated by Hindu spiritual leaders.

With such give and take among the Hindus and Muslims it was but natural for them to feel attracted towards the languages and the literatures of each other.

In the medieval period arts and letters flourished under the patronage of rulers. If royal or official patronage had not been available to Sanskrit it would not have flourished to the extent it did. Many of the rulers of the period, especially the Mughals, and some of the high officials working under them extended their patronage to it. Of the Sanskrit writers patronized by them could be mentioned Bhānukara, Akabartya Kālidāsa, Puṇḍarīka Viṭṭhala, Gaṅgādhara, Kṛṣṇa, Rudrakavi, Jagannātha Paṇḍitarāja,

Vedāṅgarāya, Amṛtadatta, Harinārāyaṇa Miśra, Vamśidhara, Lakṣmīpati and so on.

Bhānukara or Bhānudatta enjoyed the patronage of emperor Sher Shah whom he eulogizes in one of his verses.

He also eulogizes Nizam Shah, identified with Burhan Shah of the Nizam Shahi dynasty who ruled from 1510-1515 A.D. He was the author of eight works two of which are commentaries on his own writings.

One of the greatest of the poets of the 16th Cen. A.D. Akabartya Kālidāsa, as his very name shows, was indebted to Akbar for his patronage to him, which had probably prompted him to go in for this peculiar name which was his pseudonym, his original name being Govindabhaṭṭa. In his quite a few verses preserved in the anthologies he speaks of a number of kings of his time such as Rāmacandra of Rewa, who sent Tansen to Akbar's court, a king of Gurjara, Gurjarendra, king Jallala, a Vaghela king and one Dalapati.

Emperor Akbar was a great lover of literature and a number of Sanskrit poets, scholars and men of letters enjoyed his patronage. Bhānucandra and his disciple Siddhacandra wrote an exhaustive commentary on the *Kādambarī*. Bhānucandra, as he himself says in the prefatory verses, was Akbar's favourite : अकबरद्वेषमापतिदत्तमानः ।

Rāmacandra wrote *Rāmaṇodā* an astronomical work in Sanskrit for Rāmadāsa Bhūpāla, a minister of Akbar which gives his (Akbar's) full genealogy. His brother Nilakaṇṭha wrote *Toḍarānanda*, a work on Civil Law, Astronomy and Medicine for Todarmal, one of Akbar's ministers.

Behari Krishna Das wrote a work *Pārasīprakāśa* which, as the author himself states, was composed for the pleasure of Akbar : अकबरनृपसुखार्थम्, so were composed the works *Nīlisāra* and *Nartana-nirṇaya* on music, dancing and so on by Gaṅgādhara and Puṇḍarīka Viṭṭhala respectively.

As was Akbar so were his son Jhangir and grandson Shah Jahan. In the former's reign a scholar Śrīkrṣṇa in whom he placed great confidence wrote *Bījanavāṅkura*, a commentary on Bhāskarācārya's Algebra and a poet Rudra Kavi wrote three works, the *Kīrtisamullāsa*, and the *Dānāśah Carita* on emperor Jhangir, on the emperor's son prince Khurram and Akbar's son prince Danyal. In the latter's reign there flourished a number of Sanskrit poets and

scholars, the most prominent of them being Paṇḍitarāja Jagannātha who wrote a number of works like the *Rasagaṅgādhara*, the *Bhāmīnīvilāsa*, the *Gaṅgālaharī* and so on and who spent quite a few of his earlier years under his benevolent patronage : दिल्लीबल्लभपाणिपल्लव-तले नीतं नवीनं वयः, having been invited to his court when his fame had spread with the defeat by him of a Jaipurian Kazi at a disquisition concerning Islam. In a verse ascribed to him he praises the munificence of the lord of Delhi or the emperor. According to him it is either the lord of Delhi or the Lord of the universe who can fulfil people's desires :

दिल्लीश्वरो वा जगदीश्वरो वा
मनोरथान् पूरयितुं समर्थः ।

Of the gifts by other kings, he says : (They are too tiny), they can procure for us a vegetable or a pinch of salt in a meal :

अन्यैर्नृपालैः परिदीयमानं
शाकाय वा स्याल्लवणाय वा स्यात् ।

According to a tradition he married a Muslim girl, Lavaṅgi. He enjoyed Shah Jehan's patronage in full. It was he who conferred on him the title of पण्डितराज for his *Āsafavilāsa*, a work written by him in praise of Nawab Asaf Khan, brother of Nur Jehan and the minister of Shah Jehan :

सर्वभौमश्रीशाहजहंग्रसादाधितपण्डितराजपदवीविराजितेन...

He is said to have left Delhi after the death of Dara Shikoh whom he greatly admired for his learning.

Among other writers of Shah Jehan's reign mention may be made of Munīśvara who wrote the *Siddhāntasārvabhauma* also called *Siddhāntatattvārtha*, a versified compendium of theoretical astronomy, *Niṣṣṭārthadhūi*, a commentary on the well-known mathematical work the *Līlāvati* and *Mañici*, a commentary on the *Gaṇitādhyāya* and the *Golādhyāya* of Bhāskara's *Siddhāntasiromaṇi* besides a small work, the *Pāṭisāra*, Bhagavattsvāmin who wrote *Kāvyaṣṭīprabhodha* a treatise on metres used in Kāvya, Nityānanda who wrote two works on astronomy the *Sarvasiddhāntarāja* and the *Siddhāntasindhu*, the latter at the instance of Asaf Khan, the minister of Shah Jehan : सोऽयं वासपक्षां विभाति सकलान् वर्णयमान् पालयन् तस्य प्रेरणया, Vedāṅgarāya who wrote a number of astronomical and religious treatises, the more prominent of them being the *Pārasīprakāśa*, dealing with the methods of conversion of the Hindu dates into Mohammedan

and vice versa and Arabic and Persian names of the week, the months, the planets, the constellations and so on, which he wrote to please the emperor and gain his favour :

श्रीमच्छाहजहांमहेन्द्रपरमप्रीतिप्रसादाप्तये,

Harinārāyaṇa Miśra no work of whom has come down to us except the two verses in the anthologies in one of which he praises his patron, the emperor Shah Jehan. It is interesting to note that it was not only the emperor who patronised Sanskrit scholars, his queen Mumtaz Mahal too did the same. Vamśīdhara Miśra, a Sanskrit poet of note, enjoyed her patronage. The anthology, the *Padyāmṛtatarāṅgiṇī* records a verse by him. There appears to have been a rivalry between the two great contemporaries Paṇḍitarāja Jagannātha who enjoyed the favour of the emperor and Vamśīdhara Miśra who enjoyed the favour of the queen. The said anthology has a verse by the Paṇḍitarāja too. Both the poets through a verse each are interpreted to have a dig at each other.

The Paṇḍitarāja says that he does not find an elephant anywhere near him, not to speak of a lion, on whom he could show his prowess :

दिगन्ते श्रूयन्ते मदमलिनगण्डाः करटिनः

करिष्यः कारुण्यास्पदमसमशीलाः खलु मृगाः ।

इदानीं लोकेऽस्मिन्ननुपमशिखानां पुनरयं

नखानां पाण्डित्यं प्रकटयतु कस्मिन् मृगपतिः ॥

Vamśīdhara Miśra says that the favourite of Mahādeva (oblique reference to Shah Jehan) is a bull. The favourite of Durgā (oblique reference to Mumtaz Mahal) is a lion. Since it enjoys Her favour (meaning that since he enjoys Mumtaz's favour) it does not find any body to test its prowess; not even the Śiva's bull, (meaning Paṇḍitarāja Jagannātha who enjoys Shah Jehan's favour, Śiva being taken as symbolic of him) for that is a bull after all :

विड्नागाः प्रतिपेदिरे प्रथमतो जात्येव जेतव्यतां

सम्भाव्यस्फुटविक्रमोऽथ वृषभो गौरेव गौरीपतेः ।

विक्रान्तेनिकषं करोतु कतमं नाम त्रिलोकीतले

कण्ठेकालकुटुम्बिनीकरुणया सिक्तः स कण्ठीरवः ॥

Not only the Mughals, other Muslim rulers or noblemen or officers too extended patronage to Sanskrit scholars and writers of their time.

King Shahabuddin, in all probability a ruler of Kashmir, had in Amṛtadatta a court poet in Sanskrit who recorded the fact of the despatch of a message by him (Shahabuddin) to one Mir asking him to desist from invading Kashmir.

King Burhan Shah of the Faruqi dynasty which ruled between 1320-1600 A.D. at Anandavalli at Khandesh had in Puṇḍarīka Viṭṭhala, a writer of repute, who concentrated on writing on music in Sanskrit at his court. Viṭṭhala later shifted to the court of Madhava Singh of the Kacchapa dynasty at whose instance he composed the well-known work on music the *Rāgamañjarī*. He was also a favourite of Akbar, the Great.

Shayesta Khan, Aurangzeb's maternal uncle and general had in Caturbhujā, a poet and a rhetorician like Paṇḍitarāja Jagannātha. He composed the poem *Rasakalpadruma* in glorification of his patron.

Lakṣmīpati, a poet of the 17th cen. A.D. flourished during the reign of Aurangzeb's son Muhammed Shah the life-story of whose minister Abdullah he poetizes in his work, the *Abdullācarita*.

The Muslim rulers and the noblemen not only extended patronage to Sanskrit by admitting Sanskrit poets and writers of eminence to their courts providing them with all incentive and encouragement by honouring them and giving them help, financial or otherwise, to enable them to carry on their literary activities unhampered, they also extended patronage to Sanskrit by arranging for the translations of the classics into it. They were actuated herein by the desire to make this vast wealth of knowledge available to their correlative religionists who had to have a thorough acquaintance with Sanskrit before they could execute their assignments. It is through their efforts that the translations into Persian of such works as the *Mahābhārata*, the *Bhāgavatapurāṇa* and so on were undertaken and brought successfully to completion. It is interesting to note that at the instance of Akbar the translation into Persian of the *Rāmāyaṇa* and the *Mahābhārata* was undertaken. It was his great grandson, the learned prince Dara Shikoh, who carried out the translation into Persian of the Upaniṣads under the title *Sirr-ul-Akbar*. He also translated the *Togavasiṣṭha* into Persian. Among his original compositions may be mentioned the *Samudrasaṅgama* on the technical terms of Hindu pantheism and Sufi phraseology and *Mukalamah-i-Baba Lal Das*, a dialogue between himself and Baba Lal Das in the

course of which he dealt with the ideals of Hinduism. An interesting fact that bears reproduction here is that a condensed version of the *Mahābhārata* under the title *Razmnamah*, Book of War, was prepared under orders of Akbar. It was richly decorated with pictures. For its manuscript alone Akbar spent an amount equal to some £ 40000. Abul Fazl contributed the preface to it and its copies were distributed under royal orders to nobles. Among other notable translations of Sanskrit works into Persian, under orders of Muslim kings, mention may be made of the *Alharvaveda* first by a converted Moham-medan of the South and Abdul Quadir who could not complete it and later by Hajī Ibrahim Sarhindi, the mathematical work, the *Līlāvati*, by Faizi, the astronomical work, the *Karṇābharaṇa*, under the title *Gurra-i-viz-Zijā* by Al Beruni, the astronomical work *Tājaka* by Muquammal Khan Gujarati, the historical work, the *Rājatarāṅgiṇī* by Maulana Imamuddin, the *Harivaṃśa* by Nasarulla Mustafa, the *Pañcatantra* under the title *Kalilah Damnah* by Maulana Hussaini Waiz. An easier adaptation of the last was also attempted under the title *Ayar Danish*. The Nala-Damayanti story was rendered into Persian under the title *Nal-Daman*. The *Dvātrīṃśatputtalikā-sinhāsana* was translated into Persian by Abdul Quadir with the help of a learned Pandit under the title *Khīrad Afza-Namah*. The *Gaṅgādhara* and the *Maheśamahānanda* were translated under the general supervision of Abul Fazl.

The first Bengali translation of the *Mahābhārata* was carried out under the orders of the Bengal ruler Nasir Shah (1282-1325 A.D.) to whom the well-known poet Vidyāpati dedicates one of his Padas. Similarly emperor Hussain Shah was responsible for providing inspiration for the translation into Bengali of the *Bhāgavatapurāṇa*. His general Paragal Khan was equally devoted to Sanskrit learning. It was under his orders that Kavīndra Parameśvara translated the *Mahābhārata* upto the Strīparvan which was listened to every evening by himself and by the congregation of his courtiers in his palace. His son Chuti Khan encouraged Śrīkaranandin to undertake a translation of the Āśvamedhikaparvan of the *Mahābhārata* which he successfully brought to completion.

The Muslims were not only great patrons of Sanskrit learning. They, at least some of them, were good composers in it too. A few verses of Shayesta Khan, the maternal uncle of Aurangzeb, are found in a manuscript of Caturbhuja's *Rasakalpadruma* which is preserved in Alwar Maharaja's Manuscript Library.

A more important Muslim composer in Sanskrit, however, is Nawab Abdul Rahim Khan-i-Khana, the noted literateur and the occupant of the highest post of Vakil under Akbar. He wrote nine works apart from preparing the Persian translation of the *Tuzk-i-Babari*, the autobiography of Babar in Turkish : (1) The *Dohāvalī*, (2) the *Nagara-śobhā*, a collection of 172 Dohās, (3) the *Barve Nāyikābheda*, (4) the *Barve*, (5) the *Madanāṣṭaka*, (6) the *Phuṭakar Pada*, (7) the *Śṛṅgārasoraṭhā*, (8) the *Rahim Kāvya* and (9) the *Kheṭakauluka*, an astrological work. Of these (5), (8) and (9) are in a mixed style, a commingling of Sanskrit and Persian/Arabic or Braj/Awadhi.

When the Mohammedans came to India from Arab lands and Iran they brought with them their languages, Arabic and Persian. For centuries these served as official languages. Later due to local environments a local language with a preponderance of Arabic and Persian words under the name Urdu came to replace them. Even while Arabic and Persian were the official languages of the Muslims, the local nobility continued to use Braj and Awadhi. Literary composition was predominantly carried out in them. Their beauty and grace attracted the Muslims too. They also took to them for their works. Sanskrit, though nowhere in the picture at the official or the popular level was by virtue of the vast fund of literature always on the side-lines. It could furnish to the literateurs of the period thoughts and images which they could incorporate in their works in their own media. A study of it was, therefore, considered useful for a high-quality literary production. It was this usefulness which prompted many a Muslim and Hindu writer of the medieval ages to take to its study. Creative writers, at least some of them, were attracted by its charm, its rhythm, its cadence, its richness. They started trying their hand at it. Alongwith it they continued with their own language, Urdu/Persian or Braj/Awadhi. Their writings, therefore, came to appear in all the three languages Persian/Urdu, Braj/Awadhi and Sanskrit. Sometimes they would write exclusively in Persian/Urdu or Braj/Awadhi or Sanskrit. The readers of the contemporary period could understand all of them. It created no difficulty if any one of them or all of them or any two of them were adopted in a composition. It would also prove the proficiency and the skill of the authors in different languages. This resulted in the emergence in the medieval ages of a literary style called the *Manipravāla* where one line in a couplet would be in Sanskrit and the other in Persian/Urdu or one line in Braj/Awadhi

and the other in Persian/Urdu. The metre in each case would invariably be that of Sanskrit. Further, Persian or Arabic words would figure in a couplet with Sanskrit suffixes. The earliest example of this is found in the verses of poet Lakṣmīpati, as for example :

- (i) स नरो गोस्तनीं त्यक्त्वा करोति गोस्तभक्षणम् ।
- (ii) यतस्ततो मयानुक्त्वा जहरं त्यज्यते वपुः ।
- (iii) वज्रीरेषु च योषित्सु दुष्मणी यैर्विधीयते ।
- (iv) फामोक्षी न विघातव्या वरदास्तं विधीयताम् ।

The above style has been followed as stated earlier in three of his works by Khan-i-Khana too. In a pure Sanskrit verse in the beginning of his *Kheṭakautuka* he says that he is following in the footsteps of earlier writers who composed their works with an admixture of Persian vocabulary :

फ़ारसीयपदमिश्रितग्रन्थाः खलु पण्डितैः कृताः पूर्वैः ।
सम्प्राप्य तत्पदपर्यं करवाणि खेटकौतुकं पद्यैः ॥

A couplet from each of the three works of Khan-i-Khana where he employs the mixed style would suffice to give one an idea of it.

From the *Kheṭakautuka* :

अव्वलखाने यदा रासः खिस्मनाकश्च काहिलः ।
मनुजः स्वार्थकर्ता स्याद् भवेद् बेरो तु जाहिलः ॥

"If Rāhu were to be in the Janmaīagna, a person would remain unhappy, would be indolent, ugly, selfish, needlessly hostile and foolish."

From the *Rahīma-kāvya* :

एकस्मिन् दिवसावसानसमये में था गया बाग में
काचित्तत्र कुरङ्गबालनयना गुल् तोड़ती थी खड़ी ।
तां दृष्ट्वा नवयौवनां शशिमुखीं में मोह में जा पड़ा
नो जीवामि बिना त्वया शृणु प्रिये तू यार कैसे मिले ॥

"One evening I went to a garden when a damsel with eyes like those of the young one of a deer was picking up flowers. When I spotted that young lady with a moonlike face I lost my consciousness. O my darling, listen, I can't live without you. How can I, O loved one, have you ?"

From the *Madanāṣṭaka* :

विगतघननिशीथे चांद की रोशनाई
सघनघननिकुञ्जे कान्ह वंशी बजाई ।

सुतपतिगतनिद्रा स्वामियां छोड़ भागीं

मदन शिरसि भूयः क्या बला आन लागी ॥

“The moon was shining in the cloudless midnight. Kṛṣṇa played on the flute in a thick bower. The Gopīs woke up and ran leaving their husbands and sons. O Cupid, what a great problem set on the head ?”

Khan-i-Khana has not only invariably followed the mixed style only, he has written in pure Sanskrit also oftentimes. A few of his Sanskrit verses are marked with intense spirituality and can easily steal the palm over similar compositions of the Vaiṣṇava saint-poets, e.g.,

अहल्या पाषाणः प्रकृतिपशुरासीत् कपिचमू-

गुं होऽभूच्चण्डालस्त्रितयमपि नीतं निजपदम् ।

अहं चित्तनाशमा पशुरपि तवार्चादिकरणे

क्रियामिश्राण्डालो रघुवर न मामुद्धरसि किम् ॥

“Ahalyā was a stone. The army of monkeys animal by nature. Guha was Cāṇḍāla. All of these three were taken by you to your abode. I am a stone in mind, an animal in offering you worship etc., and Cāṇḍāla in actions. O Rāma why don't you then come to my rescue ?”

Tradition has it that once Jagannātha Triśūli, a poet friend of Khan-i-Khana recited to him a couplet composed by him :

प्राप्य चलानधिकाराम् शत्रुषु मित्रेषु बन्धुवर्गेषु ।

नापकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

“If by getting into office, which is not to remain with one permanently, one did not harm the enemies, or favour the friends, or honour the relations, what has one done ?”

Khan-i-Khana quietly listened to it, changed only the Mātrā in the first syllable in the second hemistich and recited it back :

नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ।

What greatness ! Even in the case of the enemies it should not be अपकृतम्, harm. It should be उपकृतम्, favour, in their case too.

Khan-i-Khana also introduced the style of himself rendering (i) some of his own verses (ii) or those of earlier authors in Braj. An instance of (i) is :

Sanskrit original :

अच्युतचरणतरङ्गिणि
शशिसेखरमौलिमालतीमाले ।
मम तनुवितरणसमये
हरता देया न मे हरिता ॥

Braj rendering :

अच्युत चरन तरंगिनी शिवसिर मालति माल ।
हरि न बनायो सुरसरि कीजो इंदव माल ॥

An instance of (ii) is :

Sanskrit original :

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथाहि ।
सद्य एव भगवानपि विष्णुर्वात्मनो भवति याचितुमिच्छन् ॥

Braj rendering :

रहिमन याचकता गहे बड़े छोट हूँ जात ।
नारायण हूँ को भयो बावन अंगुर गात ॥

Among other Muslims who could originally compose in Sanskrit mention may be made of Aurangzeb's half-brother the learned Dara Shikoh. The late Dr. P.K. Gode of Poona has discovered a Ms. dated 1708 A.D. of the Mughal Prince's Sanskrit composition, the *Samudrasaṅgama* wherein are pointed out the common features of Hinduism and Islam. Since with the same theme the prince had written the work *Majmul Bahrain* (=the confluence of the two oceans) in Persian, it is difficult to say as to whether the Sanskrit work is merely a translation by the prince or by some Pandit of his Persian work. More important than the above work, however, is a letter written in Sanskrit by the prince which was published in 1940 in the *Brahmavidyā*, the *Adyar Library Bulletin*. This shows the unusual command of the prince over Sanskrit which he handles almost in the style of Bāṇa :

स्वस्ति श्रीमद्वैद्यनाथपद्वारजः प्रपद्यमानागम्यपुण्यसमासाद्यसत्तमाद्यप्रसाद्यसंमाद्य-
निगाद्यकविक्रदम्बवृन्दारकाधिपाभिवाद्यनिरन्तरास्वाद्यसुधासंवाद्यसंवित्सवेद्यानवद्यहृद्य-
गद्यपद्यविधानवैशद्यशालिसर्वविद्याप्रद्योतनोद्योतसद्यः खद्योतीकृतानिन्द्यवन्द्यवादीन्द्रवृन्देषु
॥४॥

After Dara Shikoh, the great name among Muslim creative writers of Sanskrit is that of saint Akbar Shah who adorned the court of Nawab Tana Shah of the Qutb Shahi dynasty of Golconda. Akbar Shah is also known as Kalimullah Hussain or simply as Bade

Sahib. He is famous because of his very valuable work in Sanskrit, the *Śṛṅgāramañjarī*.¹ In this the devout Muslim starts with paying respects to Hindu divinities and his preceptor, the Guru :

गुरु गणपतिं दुर्गां वटुकं शिवमच्युतम् ।

ब्रह्माणं गिरिजां लक्ष्मीं वारणीं वन्दे विभूतये ॥

Akbar Shah or Bade Sahib was born, as he informs us in the Introduction to his work, in the family of Saint Gesu Daraz who lived between 1321-1422 A.D. and who came to the Deccan during the time of Feroz and Ahmed I of Bahmani.

The *Śṛṅgāramañjarī* like the *Kāmasūtra* of Vātsyāyana, is a work on Erotics. The author deals with the subject in a scientific and authoritative manner. He says that one of the special features of his work is the description of the varieties of women called Padminī, etc., which the earlier works quoted by him had not dealt with. He deals with the varieties of the Nāyikās on the basis of the different kinds of moods and reactions in love and also classifies them by Guṇas. As regards the Nāyakas he mentions four types, Bhadra, Datta, Kumāra and Pāñcāla. The corresponding Nāyikā types are Hastinī, Citrinī, Śaṅkhinī and Padminī. The *Śṛṅgāramañjarī* elucidates some unknown facts in Nāyaka-Nāyikā-relationship, gives more precise illustrations than those in the earlier treatises and wherever necessary abridges the treatment of the subject. The author's high conception of love with which he makes his definition of the Sviyā, Parakīyā and the Sāmānyā accord, is praiseworthy. Love according to him is only one indivisible object whether it is Sviyā or Parakīyā. It is to him an act of God : *daivayoga eva kāraṇam*.

Well-known scholars like Stein² have said that for a time Sanskrit was adopted as an official language by some of the Mohammedan rulers of Kashmir. Sanskrit inscriptions have been found on a number of Mohammedan tombs there. One of them on a tomb in the cemetery of Baha'uddin Sahib at Srinagar bears a date corresponding to A.D. 1484.³

A stone inscription of Dhurail in the District of Dinajpur, West Bengal, of 1455 Saka Era records the construction of a bridge by one Faras Khan, Minister of Ministers, the son of Nrraja Khan

1. Edited with a Critical Study by Dr. V. Raghavan, Hyderabad Archaeological Department, Hyderabad, 1951.

2. *Kal'haṇa's Chronicle of the Kings of Kashmir*, Vol. I, p. 130, f. n. 2; *J. D.M.G.*, XL, 9; *Ind. Ant.*, XX, 153.

in the reign of Muhammed Shah.¹

Daraf Khan who is identified with Jaraf Khan and who conquered Saptagrāma in Bengal is said to have written a hymn to the Gaṅgā² which attained some popularity in the contemporary period.

One of the most conspicuous monuments of the cultural intermingling of the Hindus and the Muslims is the appearance in the periodically increasing Upaniṣadic lore of the *Allopaniṣad* which reveals the means of the realization of Allah, God, as the Muslims would see it.

The pursuit of Sanskrit studies by Muslims was not restricted to the medieval or the early modern period only. It has come down to our times. There are some Muslims even now who have deep and abiding love for Sanskrit so much so that one of them Shri Ghulam Dastgir of Bombay sent out an invitation for the marriage of his younger brother in Sanskrit. It reads as follows :

अव्यक्तमेकं महम्मद अकारः

इति गजनीसहस्रदस्य नाणके

गमनागमने चायि भासो भवति यद्यपि ।

संमानो वर्धते मम अवश्यमुपस्थातव्यम् ।

(रचयिता गुलाम दस्तगीर)

मम चतुर्थपुत्र महम्मद इसहाक इत्यस्य शुभविवाहः श्रीगुलावसाहिवशेखमहोदयस्य (भूतपूर्वं इन्दापुरनगराध्यक्षस्य कनिष्ठसुकन्या रशीदा इत्यनया सह सुनिश्चितः कृतः ।

अयं विवाहसमारोहः अस्य डिसेम्बरमासस्य एकविंशतितमे दिनाङ्के रविवासरे (२१.१२.१९७५) प्रातः सार्धदशवादनसमये (१०-३०) पोमलवाडी रेल-यान-स्थानकसमीपे विनिर्मिते मण्डपे समाराजितः भविष्यति इति समुदं निवेदये । अस्मिन् शुभावसरे भवद्भिः सपरिवारमागत्य शुभाशिषः समर्पयितव्या इति मनसा साग्रहं प्रार्थये ।

भवदीया विनीता

मासूम बी अब्बास अली विराजदार

1. Sanyal, N., List of Inscriptions in the Museums of the Varendra Research Society, Rajshahi, p. 14.

2. Journal of the Asiatic Society of Bengal, Calcutta, Vol. XVI, 1847, pp. 393 ff.

विवाहस्थलम्—

सय्यद कासीम अद्वास अली

पोमलवाडी-रेलयान-स्थानक-प्रमुखः

(स्टेशन मास्टर)

नाकुका करमाला, जीला सोलापुर

महाराष्ट्र

Shri Dastgir is one of the Sanskrit scholars honoured last year by the Govt. of Maharashtra.

In the early part of the present century a Muslim scholar of Aligarh Shri Habibur Rehman Shastri had devoted years to the study of Sanskrit and come to be known as Pandit Habibur Rehman Shastri. He published a commentary called the *Tattvapraṇāṣa* on the *Īsopaniṣad* besides a critique on Rasa called the *Rasadarśana*. He was a frequent contributor to the *Tattvacintāmaṇi*, a magazine published from Vrindavan. One of his articles on the *Rāsarāhasya* appeared in the *Kalyāṇa* of Gorakhpur. Mr. Bashir Ahmed Mayukh, a farmer of Salpura, Kotah, Rajasthan, is a devoted scholar of Sanskrit and Hindi. His book the *Svarṇarekhā* has appeared from the Bhāratiya Jñānapīṭha, New Delhi.

Prof. Fathullah Mojtabai, Cultural Counsellor of the Imperial Embassy of Iran in India is a noted Sanskrit scholar and a well-known exponent of Hindu philosophy. He has translated into Persian the *Gītā*, the *Laghuyogavāsiṣṭha* and the *Mahopaniṣad* with Notes and Text-study. Recently he delivered in New Delhi a series of three Lectures called Zakir Hussain Memorial Lectures on 'Hindu-Muslim relationship'.

Among other prominent present-day Sanskritists mention may be made of Dr. M.K. Durrani Shastri, Assistant Director, Rashtriya Sanskrit Sansthan, New Delhi who worked for his Ph.D. dissertation on 'a comparative study of the Duties of Man as prescribed in the *Gītā* and the Koran' and wrote a commentary in Urdu on the *Uttararāmacarita* apart from publishing a few verses in the Mālinī metre on Viśvabandhutva, world brotherhood, in the *Sanskrit Ratnākara* besides publishing articles in Sanskrit journals like the *Gāṇḍīvam*, the *Surabhārati* and so on, Dr. Muhammad Ali, Lecturer in Sanskrit, Kishori Raman P.G. College, Mathura who worked for his Ph.D. dissertation on 'The Etymologies in the Brāhmaṇas—a Linguistic Study' besides publishing five research papers in research journals, Dr. Mohammed Ismail Khan, Lecturer in Sanskrit, M.M.H. College, Ghaziabad who worked for his Ph.D. dissertation

on 'Evolution of Sarasvatī in Sanskrit Literature' and is currently working for his D. Litt. dissertation on the 'Impact of Bharata on Sanskrit Drama' besides publishing 35 papers in research journals. Dr. Mrs. Salma Begum, formerly Lecturer in Sanskrit, Vardhaman College, Bijnor and now U.G.C. Senior Research Fellow, Aligarh Muslim University is working for higher research on 'Philosophy of Dara Shikoh on the basis of *Samudrasaṅgama*'. Another scholar working on Dara Shikoh is Mr. Ghulam Mustafa who is preparing his dissertation in Sanskrit under the title : 'Dara Shikohasya vyaktitvaṁ kṛtitaṁ ca' for the Ph.D. degree of the Banaras Hindu University. Mr. B.C. Hussaini, Lecturer in Sanskrit, Sri Venkateswara University, Tirupati, is working for his Ph.D. dissertation on 'A Critical Study of the Mādhaviya Dhātuvṛtti'. Mr. Nizamuddin, a research scholar of the Aligarh Muslim University has submitted for the Ph.D. degree his thesis on 'Games in Ancient India'. Two other Muslim research scholars of the same University, Miss Shaheen M. Quddusi and Mr. Shakir Ali are working currently for their Ph.D. on 'Kālidāsa meṁ Śṛṅgārarasa' and 'A Critical Study of the Yuktikalpataru ascribed to Bhoja respectively'. A gentleman Mr. Shaukat Sultan did his M.A. in Sanskrit from the Banaras Hindu University in 1957 and is teaching Sanskrit at present in Shibly National School, Azamgarh. An account of the present day Muslim Sanskritists will not be complete if mention is not made here of a Muslim couple. Both the husband and the wife are Sanskritists in their own right. The husband Mr. Raunaq Ali Khan, is Lecturer in Sanskrit in the Govt. College, Nuh, Gurgaon. The wife Dr. Mrs. Rukhsana Parveen is a Ph.D. in Sanskrit having worked on 'References to Akbar the Great in Sanskrit Literature from 16th to 18th Cen.'

As for Muslim students a number of them are studying Sanskrit. Some of them have done very well in it. A notable example of this is Miss Ayesha Sardar, daughter of Prof. Abdul Karim, Professor of Persian, Ahmadnagar College, who topped the list in 1973-74 in the subject of Sanskrit in S.S.C. Examination in the whole of the State of Maharashtra.

From what has been said above it should be clear that the Muslims, both past and present, have done a lot for the cause of Sanskrit which they have owned, loved and fostered. They have proved, if proof was ever needed, the fact that languages and literatures cannot be identified with any particular section of society.

Sanskrit is as much of the Hindus as that of the Muslims. Like the varied channels enriching the waters of the sacred Bhāgīrathī it has continued to be enriched by different communities over the centuries. Hindus, Muslims, Christians, all have contributed to its growth and development. They, all of them, are a shining example of that close cultural synthesis of the different religions and races of this ancient land of ours that has produced that complex and undefinable phenomenon called Indian culture.

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ACKNOWLEDGEMENT

I am grateful to Dr. B. Anderson, Librarian, Bombay University Library for supplying me a detailed list of books and articles connected with the subject. So am I to Shri V.C. Manjul, Librarian of the Bhandarkar Oriental Research Institute Library and Dr. N.B. Marathe, Assistant Editor, Central Reference Library, Calcutta for giving me information about many a useful work. Dr. B.R. Sastry of Hyderabad sent me an off-print of an article : 'Ibrahim Adil Shah aur unki Kavita' by Dr. Raj Kishor Pandey and a newspaper cutting containing the article : 'A Sanskrit Work by a Muslim Poet' by Dr. N. Ramesan besides supplying me other useful information. Dr. Mrs. Roma Chaudhuri lent me for some time her personal copies of the works of her learned husband Dr. J.B. Chaudhuri : *Muslim Patronage to Sanskrit Literature* and *Khan-i-Khana and Sanskrit Learning*. Later these were lent to me by Prof. S.A. Upadhyaya of Bombay. To both of them I owe a debt of gratitude. For supplying me useful information with regard to modern Muslim Sanskrit writers my thanks go to Dr. Mohammed Ismail Khan of Ghaziabad, Dr. C.T. Kenghe of Aligarh and Shri Som Prakash Shandilya of Bijnor. My thanks are also due to many earlier researchers in the field, the *pathikṛts*, whose works I consulted with profit.

PRESIDENTIAL ADDRESS

by

DR. B.D. JATTI

Acting President of India

I am grateful to the authorities of the Institute of Indology for affording me an opportunity to listen to the illuminating lecture this afternoon on the Contribution of Muslims to Sanskrit by Prof. Satya Vrat Shastri. It reveals many an unknown fact about the connection that Muslims have with Sanskrit. It is heartening to note that a large array of Muslims over the centuries have either extended patronage to it thus encouraging its study or have written in Sanskrit. This proves, as has been very forcefully put forth by Prof. Shastri, that Sanskrit belongs as much to the Muslims as to the Hindus. I may refer here to the encouragement and support given to Sanskrit by the mediaeval Muslim rulers, in particular some of the Mughals and their ministers which has been set forth in detail by Prof. Shastri in his erudite lecture. Lectures such as these will surely help to demolish the artificial barriers between the two principal communities of India, the Hindus and Muslims and expedite national integration.

India developed over the centuries a thinking wherein happily there was little scope for linguistic exclusiveness. It was catholic enough to have a close look at different languages and literatures and to adopt them as its own.

It is ignorance of each other's thoughts and insufficient appreciation of each other's literatures that separates communities. The fact that the very title of this lecture may surprise some people underscores this ignorance and the necessity to remove it. The point needs to be emphasised that Sanskrit and all that it represents

is not confined to only a particular community or social group but is a part of our national life as a whole. The very sight of the Muslims taking to Sanskrit is sure to fill the hearts of the Hindus with delight and likewise the sight of the Hindus taking to Urdu and Persian will delight the Muslims, inculcating in them the sense of belonging to each other, which is a pre-requisite for any kind of unity.

Sanskrit is a language with a hoary past. Its antiquity goes back to thousands of years. Unlike Greek and Latin which exist now only in literature, it is still a living medium in India. It occupies a prominent place in national life. It has in its literature noble thoughts, great ideas and grand conceptions and its study deserves all possible encouragement.

Shri Lal Bahadur Shastri, late Prime Minister of India, described Sanskrit as "The Language of Immortals", while delivering the presidential address at the 27th Convention of the All India Sanskrit Sammelan. It is without doubt a many-splendoured language which holds a pre-eminent place not only in India, but also among world languages. So far as India is concerned, Sanskrit is a unifying factor and an instrument of national integration. It has come down the ages as our greatest cultural heritage revealing the soul of the country, its unity in diversity, its mission in moulding the thoughts and destiny of the people, symbolising the unity of Indian Culture in all its totality.

As was pointed out by the late Shri K.M. Panikkar, one who knows Sanskrit is a better Indian. Sanskrit's cultural value is more than merely linguistic. Jawaharlal Nehru made the significant observation : "If I am asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly : it is the Sanskrit Language and Literature. So long as this endures and influences the life of our people, so long will continue the basic oneness of India". Thus, Sanskrit is a heritage that contains in its bosom a variety of treasures. While these treasures largely lie buried and have to be unearthed by the dedicated labours of scholars, the part that is exposed and available has to be made socially meaningful in keeping with the spirit of the times. Sanskrit needs a self-renewal and it is a process in which all Indians—Hindus, Muslims, Christians, Sikhs etc. should be happy to participate. They have all to realise in the words of Jawaharlal Nehru that "Sanskrit is the poetic testament of the genius of a race, and a

culture and the living embodiment of the thoughts and fancies that have moulded them”.

Far too long, studies and researches in ancient Indian lore have been carried on in abstraction. The time has come when they need to have some social relevance. The present study is of that kind. It is on account of such studies that one realizes more forcefully one's visible and invisible bonds with one's fellow-beings. Prof. Shastri has by his diligent study sought to achieve this. A scholar of national eminence he has penetrating insight into ancient wisdom. I wish him success in his endeavours. A creative writer and poet that he is I hope he will continue to promote national unity, communal harmony and cultural integration of our country in the years to come, through his writings.

I have felt interested in the valuable work which the Institute of Indology is doing to promote the cause of Indian culture. It is indeed gratifying that Shri M. Nath has directed his munificence through the well-known Trust created in the name of his father, Dr. Kedar Nath, to build up this Institute. The new programmes contemplated should prove of immense value to the cause of Indology.

Indological and Oriental studies have a long tradition in Europe, particularly in the U.K., Germany and France. In recent years, the U.S.A., Soviet Union and Japan have also shown keen interest in developing South-Asian study programmes in their more important seats of learning. Many prominent universities in eastern Europe, Latin America, Africa, Australia and some Asian countries have been keen to introduce the study of Indological subjects either in collaboration with the Indian Government or with the help of Indian and Western Universities. As you are aware, the Indian Council for Cultural Relations has established chairs of Indological studies in various developing countries including Yugoslavia, Rumania, the West Indies and Iran.

All this should be a matter of profound satisfaction to us. But a developing nation like India has to endeavour to project its image in the academic and cultural fields through its own initiative rather than through institutions and individuals abroad. Nor can this task be left entirely to our diplomatic missions. Governmental activities in this direction also need to be supplemented by voluntary associations like the Institute of Indology. The task is huge, but imaginative action and purposeful planning in this direction will help India

to play a positive role in laying the foundations of cultural harmony and human understanding at an international level. I will conclude by saying that it is through such efforts that India will be helped to fill the moral vacuum in the world which according to Shri Aurobindo is India's destiny. Thank you.

JAI HIND

